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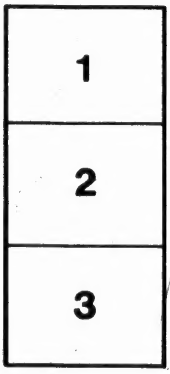

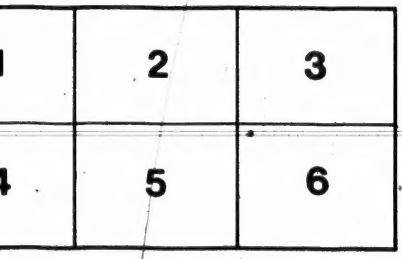

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IN USE IN THE

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CONTENTS.

1. BAPTISM OF INFANTS.

2. BAPTISM OF SUCH AS ARE OF RIPER YEARS.

3. SOLEMNIZATION OF MATRIMONY.

4. THE BURIAL OF THE DEAD.

5. ORDINATION OF MINISTERS.

APPENDIX.

7. RENEWING THE COVENANT.

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THE MINISTRATION OF BAPTISM OF INFANTS.

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THE MINISTRATION

OF

BAPTISM OF INFANTS.

The Minister coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation, suitable to this sacred office:

DEARLY BELOVED, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghost,

and received into Christ's holy Church, and be made a *lively member* of the same.

Then shall the Minister say,

Let us Pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism; and, by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water for this holy sacrament: We beseech thee, for thine infinite mercies, that thou wilt look upon *this child;* wash *him* and sanctify *him* with the Holy Ghost; that *he,* being delivered from thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world,

that finally *he* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in him. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in him. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end.—*Amen.*

Almighty, ever-living God, whose most dearly-beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his Disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of thy congregation; sanctify this water for this Holy Sacrament; and grant that *this child*, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the people stand up: and the Minister shall say,

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse.

THEY brought young children to Christ, that he should touch them: and his Disciples rebuked those that brought them.—

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.—Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—And he took them in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his hands, and say to the Friends of the Child,

NAME THIS CHILD.

And then naming it after them, he shall sprinkle or pour water upon it, or, if desired, immerse it in water, saying,

N. I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said, all kneeling,

OUR Father who art in heaven, Hallowed be thy name; Thy kingdom come; Thy

will be done on earth, as it is in heaven; Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. *Amen.*

Then shall the Minister conclude with extempore prayer.

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AND ABLE TO ANSWER FOR THEMSELVES.

The Minister shall use the following, or some other exhortation suitable to this holy office:

DEARLY BELOVED, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions:) and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ,

that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have: that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively *members* of the same.

Then shall the Minister say,

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons;* that *they* coming to thy holy baptism, may receive remission of *their sins* by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting

benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

After which he shall say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they* may be born again and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

Then shall the People stand up, and the Minister shall say,

Hear the words of the Gospel written by St John, in the third chapter, beginning at the first verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same

came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.

Then the Minister shall speak to the Persons to be Baptized on this wise:

WELL BELOVED, who *are* come hither, desiring to receive holy baptism, *ye* have heard how the congregation have prayed, that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. And our Lord Jesus Christ hath promised, in his holy word, to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, *you* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his Commandments.

Then shall the Minister demand of each of the Persons to be Baptized, severally,

Ques. Dost thou renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he rose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost?

the Holy Catholic Church? the Communion of Saints? the Remission of Sins? the Resurrection of the Body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?

Ans. That is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

Then shall the Minister say,

O Merciful God, grant that the old Adam in *these persons* may be so buried that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end.—*Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his Disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of this congregation; and grant that the *persons* now to be baptized

may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister take each person to be Baptized by the Right Hand, and placing him conveniently by the Font, according to his discretion, shall ask the Name; and then shall sprinkle or pour water upon him, or, if he shall desire it, shall immerse him in water, saying,

N. I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's Prayer, all kneeling.

Our Father who art in heaven, hallowed be thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil. *Amen.*

(Then let the Minister conclude with extempore Prayer.)

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First, the Banns of all that are to be married together must be published in the Congregation three several Sundays, in the time of Divine Service, (unless they be otherwise qualified according to law,) the Minister saying, after the accustomed manner,—

I PUBLISH the Banns of Marriage between *M* of ——, and *N* of ——. If any of you know cause or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first (*second* or *third*) time of asking.

At the day and time appointed for solemnization of Matrimony, the Persons to be married standing together, the Man on the right hand and the Woman on the left, the Minister shall say,

DEARLY BELOVED, we are gathered together here, in the sight of God, and in the presence of these witnesses, to join together this Man and this Woman in holy Matrimony, which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men; and therefore is not by any to be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore, if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons that are to be married, he shall say,

I REQUIRE and charge you both, (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that, if either of you know any impediment why you may not be lawfully joined together in Matrimony, you do now confess it. For be ye well assured, that so many as are coupled together otherwise than as God's word doth allow, are not joined together by God, neither is their Matrimony lawful.

If no impediment be alleged, then shall the Minister say unto the Man,

M., Wilt thou have this Woman to be thy wedded Wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer,

I WILL.

Then shall the Minister say unto the Woman,

N., Wilt thou have this Man to be thy wedded Husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,

I WILL.

Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:

I *M.*, take thee *N.*, to be my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according

to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman, with her right hand, taking the Man by his right hand, shall likewise say after the Minister,

I *N.*, take thee *M.*, to be my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my faith.

Then shall the Minister say,

Let us Pray.

O Eternal God, Creator and Preserver of all Mankind, Giver of all Spiritual Grace, the Author of Everlasting Life; send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and

covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the Minister join their right hands together and say,

THOSE whom God hath joined together, let no man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are Man and Wife together,—In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the Minister shall add this Blessing.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all

spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

Then the Minister shall say,

Our Father who art in Heaven, Hallowed be thy name: Thy Kingdom come: Thy will be done on earth as it is in Heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation; but deliver us from evil. *Amen.*

Then shall the Minister say,

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully on them from Heaven, and bless

them. And as thou didst send thy blessings upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning, and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hast made one; O God, who hast consecrated the state of Matrimony to such an excellent mystery that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon this man and this woman; that this man may love his wife,

according to thy Word, (as Christ did love his Spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh ;) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the Minister say,

ALMIGHTY GOD, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love, unto your lives' end. *Amen.*

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The Minister shall say one or more of these sentences.

LET your light so shine before men that they may see your good works, and glorify your Father who is in heaven.—Matt. v. 16.

Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matt. vi. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets.—Matt. vii. 12.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.—Matt. vi. 21.

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man I restore him fourfold.—Luke xix. 8.

He that soweth little shall reap little: and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. —2 Cor. ix. 6, 7.

While we have time, let us do good unto all men, and especially unto them that are of the household of faith.—Gal. vi. 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out.—1 Tim. vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. —1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceeded of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister.—Heb. vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased.—Heb. viii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how

dwelleth the love of God in him?—1 John iii. 17.

He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again.—Prov. xix. 17.

Blessed is the man that provideth for the sick and needy: the Lord shall deliver him in time of trouble.—Psalm xli. 1.

[While these sentences are in reading, some fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided for that purpose: and then bring it to the Minister, who shall place it upon the table.]

After which the Minister shall say,

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take his holy sacrament to your comfort; and make

your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the Minister in the name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins, and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory

of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the Minister say,

O ALMIGHTY GOD, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

THE COLLECT.

ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

Then shall the Minister say,

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore, with Angels and Arch-Angels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the Minister say,

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ,

and to drink his blood; that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then the Minister shall say the prayer of consecration, as followeth:

ALMIGHTY GOD, our heavenly Father, who of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world: and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death, until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution in remembrance

of his death and passion, may be partakers of his most blessed Body and Blood: who in the same night that he was betrayed, took bread; (*a*) and when he had given thanks, he brake it (*b*) and gave it to his disciples, saying, Take eat; this (*c*) is my body which is given for you; Do this, in remembrance of me. Likewise after supper he took (*d*) the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (*e*) is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; this do ye, as often as ye drink it, in remembrance of me. *Amen.*

(*a*) Here the Minister is to take the plate of bread into his hands.

(*b*) And here to break the bread.

(*c*) And here to lay his hands upon all the Bread.

(*d*) Here he is to take the cup in his hand.

(*e*) And here to lay his hand upon all the vessels which contain the wine.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the other Ministers in like manner, (if any be present,) and after that to the people also, in order, into their hands. And when he delivereth the bread he shall say,

THE Body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on him in *thy heart* by faith, with thanksgiving.

And the Minister that delivereth the cup shall say,

THE Blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's Blood was shed for *thee*, and be thankful.

[If the consecrated Bread or Wine be all spent before all have communicated, the Minister may consecrate more, by repeating the prayer of consecration.]

[When all have communicated, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.]

Then shall the Minister say the Lord's prayer; the people repeating after him every petition.

Our Father who art in Heaven, Hallowed be thy name: Thy Kingdom come: Thy will be done on earth as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil, for thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

After which shall be said as followeth:

O Lord and heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee,

O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.—*Amen.*

Then shall be said,

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Minister, if he see it expedient, may put up an extempore Prayer; and afterwards shall let the people depart with this blessing:

MAY the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

N. B. If the Minister be straitened for time, he may omit any part of the service, except the prayer of Consecration.

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N. B. The following or some other solemn service shall be used.

The Minister meeting the Corpse, and going before it, shall say,

I AM the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.—John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for my-

self, and mine eyes shall behold, and not another.—Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—1 Tim. vi. 7. Job i. 21.

At the Grave, when the Corpse is laid in the earth, the Minister shall say,

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then shall be said,

I HEARD a voice from Heaven, saying unto me, Write, from henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours.

Then shall the Minister say,

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

OUR Father who art in Heaven, Hallowed be thy name: Thy Kingdom come: Thy will be done on earth as it is in heaven:

Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil. *Amen.*

THE COLLECT.

O MERCIFUL GOD, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him shall not die eternally:—We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and, at the general resurrection on the last day, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the

beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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[When the day appointed by the President is come there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Ministers: how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

After which, one of the Ministers shall present unto the President all them that are to be ordained, and say,

I PRESENT unto you these persons present to be ordained Ministers.

Then their names being read aloud, the President shall say unto the People,

BRETHREN, these are they whom we purpose, God willing, this day to ordain Ministers. For, after due examination,

we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the President shall surcease from ordaining that person until such time as the party accused shall be found clear of the crime.]

Then shall be said the Collect, Epistle, and Gospel, as followeth:

THE COLLECT.

ALMIGHTY GOD, Giver of all good things, who by the Holy Spirit hast appointed divers orders of ministers in thy church; Mercifully behold these thy servants now called to the office of Ministers, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good

example, they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

THE EPISTLE.

Eph. iv. 7–13.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry,

for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel part of the tenth chapter of St. John.

THE GOSPEL.

St. John x. 1–16.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but flee from him, for they know not the voice

of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—The thief cometh not but to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my

sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

And that done, the President shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy lessons taken out of the gospel, and the writings of the apostles, of what dignity and of how great importance this office is whereunto you are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity and to how weighty an office ye are called: That is to say, to be messengers, watchmen, and stewards of the Lord, to teach and to premonish, to feed and provide for

the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance how great a treasure is committed to your charge.—For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his Spouse, and his body. And if it shall happen the same church or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the Spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you,

according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life.

Forasmuch then as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity, as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone. Therefore ye ought, and have need to pray earnestly for his Holy Spirit.—And seeing that ye cannot by any other means compass the doing of

so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and, for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office whereunto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will con-

tinue to pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost, that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour, yourselves, from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties,—ye shall answer plainly to these things which we, in the name of God and his church, shall demand of you touching the same.

Do you think, in your heart, that you are truly called, according to the will of

our Lord Jesus Christ, to the office of Ministers?

Ans. I think so.

The President. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scripture?

Ans. I am so persuaded, and have so determined, by God's grace.

The President. Will you then give your faithful diligence always so to minister the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded?

Ans. I will so do, by the help of the Lord.

The President. Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

The President. Will you be diligent in prayers and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavour so to do, the Lord being my helper.

The President. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I shall apply myself thereto, the Lord being my helper.

The President. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will so do, the Lord being my helper.

The President. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Ans. I will so do, the Lord being my helper.

Then shall the President, standing up, say,

ALMIGHTY GOD, who hath given you this will to do all these things, grant also unto you strength and power to perform the

same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.]

After which shall be said by the President, (the persons to be ordained Ministers all kneeling,) Veni, Creator Spiritus, *the President beginning, and the Ministers and others that are present answering by verse, as followeth:*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight;

Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home,
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And Thee, of both, to be but one:
That through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the President shall pray in this wise, and say,

Let us pray.

ALMIGHTY GOD and heavenly Father, who of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: For these

so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that, as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the President, with two or more of the Ministers present, shall lay their hands severally upon the head of every one that receiveth the order of Ministers: the Receivers humbly kneeling upon their knees, and the President saying,

THE Lord pour upon thee the Holy Ghost for the Office and Work of a Minister in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his Holy Sacraments: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the President shall deliver to every one of them, kneeling, the Bible into his hands, saying,

TAKE thou authority to preach the Word of God, and to administer the holy sacraments in the congregation.

Then the President shall say,

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clothed with righteousness, and that thy Word spoken

by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most Holy Word, or agreeably to the same, as the means of our salvation; and that, in all our words and deeds, we may seek thy glory and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that, in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

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APPENDIX.

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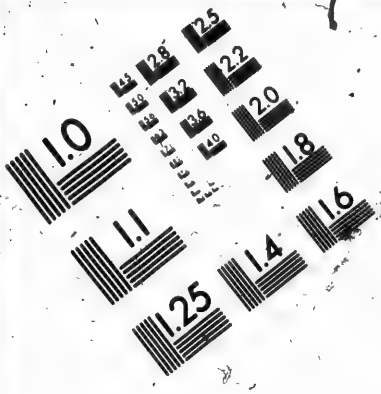
RENEWING THE COVENANT.

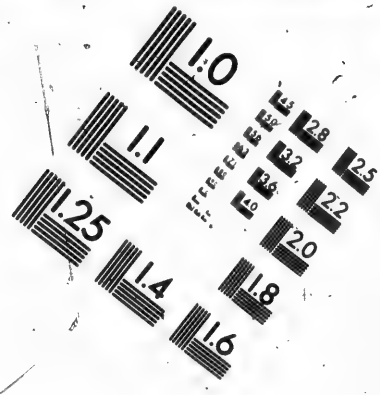
[After a short sermon impressing upon every soul the importance of giving himself to God, and that without delay, each Preacher is recommended, on his first tour round his circuit in the New Year, beginning the first Sabbath in January, to read the following directions in every congregation, and persuade as many as possible to join in the covenant it contains—to procure a copy of it as a memorial, and to sign their names to it, as a pledge in the presence of the Searcher of hearts, and by his grace, to keep the covenant inviolate unto the day of His coming.]

I. Get these three principles fixed in your heart: That things eternal are much more considerable than things temporal; that things not seen are as certain as the things that are seen; that upon your present choice depends your eternal lot. Choose Christ and his ways and you are blessed forever: refuse, and you are undone forever. And then,

II. Make your choice.

Turn either to the right hand or to the left; lay both parts before you, with every link of each;





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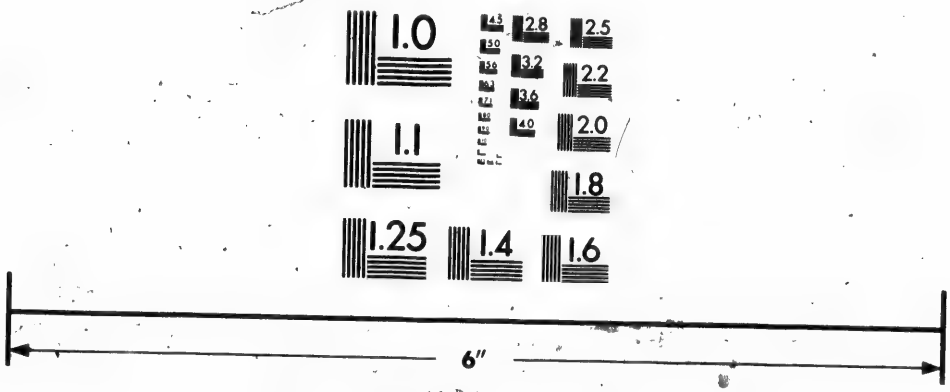

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Christ with his yoke, his cross, and his crown; or, the devil, with his wealth, his pleasure, and curse: and then put yourselves to it thus: "Soul, thou seest what is before thee: what wilt thou do? Which wilt thou have, either the crown or the curse? If thou choosest the crown, remember that the day thou takest this, thou must be content to submit to the cross and yoke, the service and the sufferings of Christ, which are linked to it. What sayest thou? Hadst thou rather take the gains and pleasures of sin, and venture on the curse? Or wilt thou yield thyself to Christ, and so make sure of the crown?"

If your hearts fly off, and would fain waive the business, leave them not so. If you be unresolved, you are resolved; if you remain undetermined for Christ, you are determined for the devil. Therefore, give not off, but follow your hearts from day to day; let them not rest till the matter be brought to an issue: and see that you make a good choice.

This is your choosing the good part, God and the blessedness of the world to come, for your portion and happiness; and in this is included your renouncing the world, and worldly happiness.

III. Embark with Christ.

Adventure yourselves with him; cast yourselves upon his righteousness, as that which shall bring you to God; as a poor captive exile that is cast upon

a strange land, a land of robbers and murderers, where he is ready to perish, and having no hope, either for abiding there, or of escaping home with life; and meeting at length with a pilot, that offers to transport him safely home, he embarks with him, and ventures himself, and all he hath, in his vessel. Do you likewise: you are exiles from the presence of God, and fallen into the hands of robbers and murderers; your sins are robbers, your pleasures are robbers, your companions are robbers and thieves. If you stay where you are, you perish; and escape home of yourself you cannot: Christ offers, if you will venture with him, he will bring you home, he will bring you to God. Will you now say to him, "Lord Jesus, wilt thou undertake for me? Wilt thou bring me to God, bring me into the Land of Promise? With thee will I venture myself; I cast myself upon thee, upon thy blood, and thy righteousness; I lay up all my hopes, and venture my whole interest, soul and body, with thee."

This is closing with Christ as your Priest. And in this is included your renouncing your own righteousness: you can never, you will never cast yourselves on him alone, till all your hopes in yourselves have given up the ghost.

There are two things which must necessarily be supposed, in order to a sinner's coming to Christ:—

1. A deep sense of his sin and misery.

2. An utter despair of himself, and all things else besides Christ.

1. A deep sense of sin and misery.

No man will regard a Saviour that doth not see himself a sinner : the whole regard not the physician. Therefore, it is said, that the Spirit of God, when he should come to christianize the world, should, in the first place, "convince the world of sin." (John xvi. 8.) He shall convince the world of sin : he shall demonstrate them sinners, bring up their sins before their eyes; bring home their sins upon their consciences, and make them see them, and feel themselves most vile and filthy. Sin hides itself from the sinner's eyes, and all its vileness and deformity. But the Spirit of God plucks off the mantle and makes sin appear to be sin ; makes all the sinner's gods appear to be as so many devils; brings forth the blackness and filthiness of sin into sight, and makes the sinner see himself an unclean and abominable creature ; and withal, he brings forth the guilt of sin, awakens the sinner's conscience, and fills him with fear, terror, and amazement. In this respect he is called the Spirit of bondage, that works fear and trouble in the heart : the Spirit's awakening a sleepy sinner, is a kind of awaking in hell. "Lord, what am I ? What mean these legions round about me ? these chains and fetters that are upon me ? What means this black roll before mine

eyes, of curses, and wrath, and woes? Lord, where am I? Have I been playing, and sporting, and making merry, and my soul in such a case as this? But is there no hope of escaping out of this wretched state? I see there is no abiding thus. I am but a dead man, if I continue as I am. What must I do to be saved?"

When he is brought to this, there is some way made for his entertainment with Christ: yet this is not all that is needful, but he further may be brought to,

2. An utter despair of himself, and all things else without Christ.

Being made sensible of his sin, and his danger, a sinner will look for help and deliverance: but he will look every where else before he will look unto Christ; nothing will bring a sinner to Christ, but absolute necessity. He will try to forsake his sins, and to see if by these means he may escape. He will have recourse to prayers, and sermons, and sacraments, and search if there be not salvation in them. But all these, though they be useful in their places, and indeed necessary, yet, looking no further, the sinner sees there is no salvation in them; his righteousness cannot save him; this is but rags: his duties cannot save him; these may be reckoned among his sins: ordinances cannot save him; these

are but empty cisterns; and all tell him, "You knock at a wrong door: salvation is not in us." "Well, the Lord be merciful to me," saith the sinner, "What shall I do? Abide as I am, I dare not, and how to help myself I know not: my praying will not save me; my hearing will not; if I give all my goods to the poor, if I should give my body to be burned, all this would not save my soul. Woe is me! what shall I do, and whither shall I go?"

And now, being brought to this distress, to this utter loss, his despair drives him to the only door of hope that is left open. Then Christ will be acceptable, when he sees none but Christ can save him. The Apostle tells us, "We are kept under the law, shut up unto the faith that should afterwards be revealed." (Gal. iii. 23.) All other doors were shut up against us; there was no hope of escaping but by that one door which was left open, "The faith that was afterwards to be revealed." As the besieged in a city, that have every gate blocked up, and but one difficult passage left open, by which there is any possibility of escaping, thither throng for the saving of their lives; they are shut up unto that door, to which (if there had been any other way open) they would never have come.

And as Christ will never be accepted, so can the sinner never be received of him, till he lets go all other props, and trusts in Him alone. Christ will

have [illegible] with [illegible] the work of saving souls. "If ye seek me, let these go their way," as he said in another case: let not only your sins go, but all dependance on your righteousness, all the refuge of lies wherein you have trusted; let all go, if you will have me to be a refuge to you. I came not to call the righteous: if I should, they would not come; or if they come, let them go as they came, let them go to their righteousness in which they trust; and let naked, destitute sinners, distressed sinners, come to me; who am come to this end, to seek and to save them that are lost.

Sinners, will you come now? Will you venture here? For this your adventuring on Christ, you have this three-fold warrant:—

1. God's Ordination. This is he whom God the Father hath appointed, and sent into the world, to bring back his exiles to himself, to save sinners. This is he whom God the Father hath sealed, hath marked him out for that chosen person, in whom is salvation; hath sealed him his commission, for the redeeming and reconciling the world to himself. As God said unto the three friends of Job, when he was angry with them, "Go to my servant Job, and he shall offer sacrifice for you; he shall pray for you, for him will I accept;" (Job xlii. 8;) so to sinners: Go, saith the Lord, to my servant Jesus; he shall offer sacrifice for you, he shall make reconciliation

for you. "Behold my Servant whom I uphold, mine Elect in whom my soul delighteth; I have put my Spirit upon him, he shall bring forth judgment to the Gentiles." (Isaiah xlii. 1.)

2. God's command, "This is his commandment, That we should believe on the name of his Son Jesus Christ." (1 John iii. 23.)

3. The promise of God: "Behold, I lay in Sion a chief corner-stone, elect, precious: he that believeth on him shall not be confounded." (1 Pet. ii. 6.)

Now, having this three-fold warrant,—the warrant of God's ordination, command, and promise,—you may be bold to adventure on Christ, and to apply yourselves to him thus: "Lord Jesus, here I am, a poor captive exile, a lost creature, an enemy to God, under his wrath and curse. Wilt thou, Lord, undertake for me, reconcile me to God, and save my soul? Do not, Lord, refuse me; for if thou refuse me, to whom then shall I go? Art not thou he, and he alone, whom God the Father hath sealed, the Saviour of sinners? The Lord God hath sent me to thee, hath bid me come; he hath commanded me to believe, and cast myself upon thee. Lord Jesus, wilt thou refuse to help a distressed creature, whom the Father hath sent to thee for thy help? If I had come on my own head, or in my own name, thou mightest well have put me back: but since I come at the command of the Father, reject me not! Lord,

help me! Lord, save me! Art thou not he, concerning whom the Father hath promised, 'He that believeth on him shall not be confounded?' I come, Lord; I believe, Lord; I throw myself upon thy grace and mercy; I cast myself upon thy blood and bowels: do not refuse me! I have not whither else to go. Here I will stay, I will not stir from thy door; on thee will I trust, and rest, and venture myself. God hath laid my help on thee, and on thee I lay my hope for pardon, for life, for salvation. If I perish, I perish on thy shoulders; if I sink, I sink in thy vessel; if I die, I die at thy door. Bid me not go away, for I will not go."

IV. Resign and deliver up yourselves to God in Christ.

"Yield yourselves to the Lord," that is, as his servants; give up the dominion and government of yourselves to Christ. "Neither yield your members as instruments of unrighteousness unto sin; but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness unto God. To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Yield yourselves so to the Lord, that you may henceforth be the Lord's: "I am thine," saith the Psalmist. Those that yield themselves to sin and the world, their heart says, "Sin, I am thine: world, I am thine;—riches, I am yours; pleasures, I am yours."

"I am thine," saith the Psalmist; devoted to thy fear, dedicated to thy service. "I am thine, save me." Give yourselves to Christ, sinners; be devoted to his fear.

And this giving yourselves to him, must be such as supposes that you be heartily contented,—

1. That he appoint you your work.

2. That he appoint you your station.

1. That he appoint you your work: That he put you to whatsoever he pleaseth. Servants, as they must do their master's work, so they must do that work which their master appoints them; they must be for any work their master hath for them to do; they must not pick and choose: "This I will do, and that I will not do:" they must not say, "This is too hard," or "This is too mean," or "This may be well enough let alone." Good servants, when they have chosen their master, will let their master choose their work; and will not dispute his will, but do it.

Christ hath many services to be done: some are more easy and honourable, others more difficult and disgraceful; some are suitable to our inclinations and interests, others are contrary to both. In some we may please Christ, and please ourselves; as, when he requires us to feed and clothe ourselves, to provide things honest for our own maintenance. Yea, and there are some spiritual duties that are more pleasing

than others; as, to rejoice in the Lord, to be blessing and praising God, to be feeding ourselves with the delights and comforts of religion: these are the sweet works of a Christian. But then there are other works, wherein we cannot please Christ but by denying ourselves; as, giving and lending, bearing and forbearing, reproving men for their sins, withdrawing from their company, witnessing against their wickedness, confessing Christ and his name, when it will cost us shame and reproach; sailing against the wind, swimming against the tide, steering contrary to the times, parting with our ease, our liberties, and our accommodations for the name of our Lord Jesus.

[If there is not time to read the whole of this tract, let the Preacher here begin to read, on occasion of renewing the Covenant annually in the Methodist Societies.]

It is necessary, beloved, to sit down, and consider what it will cost you to be the servants of Christ, and take a thorough survey of the whole business of Christianity, and not to engage thoughtlessly to you know not what.

First, see what it is that Christ doth expect, and then yield yourselves to his whole will. Do not think of compounding, or making your own terms with Christ: that will never be allowed you.

Go to Christ, and tell him, "Lord Jesus, if thou wilt receive me into thy house, if thou wilt but own

me as thy servant, I will not stand upon terms: impose upon me what conditions thou pleasest, write down thine own articles, command me what thou wilt, put me to any thing thou seest good: let me come under thy roof, let me be thy servant, and spare not to command me: I will be no longer mine own, but give up myself to thy will in all things."

2. Let him appoint you your station and condition: whether it be higher or lower, a prosperous or afflicted state. Be content that Christ should both choose your work and choose your condition; that he should have the command of you, and the disposal of you: "Make me what thou wilt, Lord, and set me where thou wilt: let me be a vessel of silver or gold, or a vessel of wood or stone, so I be a vessel of honour: of whatsoever form or metal, whether higher or lower, finer or coarser, I am content; if I be not the head, or the eye, or the ear, one of the nobler and more honourable instruments thou wilt employ, let me be the hand, or the foot, one of the most laborious, and lowest, and most contemptible of all the servants of my Lord; let my dwelling be on the dunghill, my portion in the wilderness, my name and lot amongst the hewers of wood or drawers of water, among the door-keepers of thy house; any where, where I may be serviceable. I put myself wholly into thy hands; put me to what thou wilt, rank me with whom thou wilt; put me to doing, put

me to suffering; let me be employed for thee, or laid aside for thee; exalted for thee, or trodden under foot for thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily resign all to thy pleasure and disposal."

This is closing with Christ as your King and sovereign Lord; and in this is included, your renouncing the devil and all his works, the flesh and its lusts; together with your consenting to all the laws and ordinances of Christ, and his providential Government.

Beloved, such an agreement with Christ as you have here been exhorted to, is that wherein the essence of Christianity lies. When you have chosen the incorruptible crown; that is, when you have chosen God to be your portion and happiness; when you have adventured, and laid up your whole interest and all your hopes with Christ, casting yourself wholly upon the merits of his righteousness; when you have understandingly and heartily resigned, and given up yourselves to him, resolving for ever to be at his command, and at his disposal; then you are Christians indeed, and never till then. Christ will be the Saviour of none but his servants. He is the Author of eternal salvation to those that obey him: Christ will have no servants but by consent; his people are a willing people; and Christ will accept

of no consent but in full to all he requires; he will be all in all, or he will be nothing.

V. Confirm and complete all this by solemn covenant.

[Here let all who are willing to engage to renew the covenant, signify it by standing up, and continue standing while the Preacher reads as follows:]

Give yourselves to the Lord as his servants, and bind yourselves to him as his covenant-servants.

Upon your entering into covenant with God, the covenant of God stands firm to you: God gives you leave, every man, to put in his own name into the covenant-grant; if it be not found there at last, it will be your own fault; if it be not there, there will be nothing found in the whole covenant belonging unto you; if it be there, all is yours; if you have come into the bond of the covenant, you shall have your share in the blessings of the covenant. "Thou hast avouched the Lord this day to be thy God, to walk in his ways, and to keep his statutes, and his commandments, and his judgments, to hearken to his voice; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee." (Deut. xxvi. 17, 18.) Observe it. The same day that they avouched the Lord to be their God, the same day the Lord avouched them to be his peculiar people. The same day that they engaged to keep

the commandments of God, the same day the Lord engageth to keep his promise with them.

There is a two-fold covenanting with God. In *profession*, or in *reality;* an entering our names, or an engaging our hearts. The former is done in baptism, by all that are baptized; who, by receiving that seal of the Covenant, are visibly, or in profession, entered into it. The latter is also two-fold.

1. Virtual. Which is done by all those that have sincerely made that closure with God in Christ, which we have spoken of. Those that have chosen the Lord, embarked with Christ, resigned up, and given themselves to the Lord, are all engaged persons, and have virtually covenanted with him.

2. Formal. Which is our binding ourselves to the Lord by solemn vow or promise to stand to our choice. And this may be either inward in the soul, or outward, and expressed either by word, lifting up the hands, subscribing the hand, or the like; and that by how much the more express and solemn our covenanting with God is, by so much the more sensibly and strongly is it likely to hold our hearts to him.

Now, that which we would persuade you to, is this solemn and express covenanting with God; and in order to the putting this matter into practice, take these few directions:—

1. Seek earnestly his special assistance, and gracious acceptance of you.

2. Consider distinctly all the conditions of the Covenant, as they have been laid before you.

3. Search your hearts, whether you either have already, or can now freely make such a closure with God in Christ, as you have now been exhorted to. Especially consider what your sins are, and examine whether you can resolve to forego them all. Consider what the laws of Christ are, how holy, strict, and spiritual, and whether you can, upon deliberation, make choice of them all, (even those that most cross your interests and corrupt inclinations,) as the rule of your whole life. Be sure you be clear in these matters; see that you do not lie unto God.

Secondly, Compose your spirits into the most serious frame possible, suitable to a transaction of so high importance.

Thirdly, Lay hold on the covenant of God, and rely upon his promise of giving grace and strength, whereby you may be enabled to perform your promise. Trust not to your own strength, to the strength of your own resolutions, but take hold on his strength.

Fourthly, Resolve to be faithful. Having engaged your hearts, opened your mouths, and subscribed

with your hands to the Lord, resolve in his strength never to go back.

Lastly, being thus prepared, set upon the work; and, in the most solemn manner possible, as if the Lord were visibly present before your eyes, fall down on your knees, and spreading forth your hands towards heaven, open your lips to the Lord, in these or the like words :—

[Here let all present kneel down.]

O most dreadful God! for the passion of thy Son, I beseech thee, accept of thy poor prodigal now prostrating himself at thy door. I have fallen from thee by mine iniquity, and am by nature a son of death, and a thousand-fold more the child of hell by my wicked practice; but of thine infinite grace thou hast promised mercy to me in Christ, if I will but turn to thee with all my heart; therefore, upon the call of thy Gospel, I am now come in, and, throwing down my weapons, submit myself to thy mercy.

And because thou requirest, as the condition of my peace with thee, that I should put away mine idols, and be at defiance with all thine enemies, which, I acknowledge, I have wickedly sided with against thee, I here, from the bottom of my heart, renounce them all; firmly covenanting with thee not to allow myself in any known sin, but conscientiously to use all the means that I know thou hast prescribed for the death and utter destruction of all

my corruptions. And whereas, formerly, I have inordinately and idolatrously let out my affections upon the world, I do here resign my heart to thee that madest it; humbly protesting before thy glorious Majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire grace from thee, that when thou shalt call me hereunto, I may practise this my resolution, to forsake all that is dear unto me in this world, rather than turn from thee to the ways of sin; and that I will watch against all its temptations, whether of prosperity or adversity, lest they should withdraw my heart from thee; beseeching thee also to help me against the temptations of Satan, to whose wicked suggestions I resolve, by thy grace, never to yield. And because my own righteousness is but filthy rags, I renounce all confidence therein; and acknowledge that I am of myself a hopeless, helpless, undone creature, without righteousness or strength.

And forasmuch as thou hast, of thy bottomless mercy, offered most graciously to me, wretched sinner, to be again my God through Christ, if I would accept of thee; I call heaven and earth to record this day, that I do here solemnly avouch thee for the Lord my God; and with all possible veneration, bowing the neck of my soul under the feet of thy most sacred Majesty, I do here take thee, the Lord, Jehovah, Father, Son, and Holy Ghost, for

my portion; and do give up myself, body and soul, for thy servant; promising and vowing to serve thee in holiness and righteousness, all the days of my life.

And since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, I do here, upon the bended knees of my soul, accept of Him, as the only new and living way by which sinners may have access to thee; and do here solemnly join myself in a marriage-covenant to him.

O blessed Jesus, I come to thee hungry, wretched, miserable, blind, and naked; a most loathsome, polluted wretch; a guilty, condemned malefactor, unworthy to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory; but since such is thine unparalleled love, I here, with all my power, accept thee, and take thee for my head and husband, for better, for worse; for richer, for poorer; for all times and conditions, to love, honour, and obey thee before all others, and this to the death. I embrace thee in all thy offices; I renounce my own worthiness, and do here avow thee for the Lord, my righteousness; I renounce mine own wisdom, and do here take thee for my only guide; I renounce mine own will, and take thy will for my law.

And since thou hast told me, I must suffer if I will reign, I do here covenant with thee, to take

my lot as it falls with thee, and, by thy grace assisting, to run all hazards with thee; verily purposing, that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy holy laws as the rule of my life, and the way in which I should walk to thy kingdom, I do here willingly put my neck under thy yoke, and set my shoulder to thy burden; and, subscribing to all thy laws, as holy, just, and good, I solemnly take them as the rule of my words, thoughts, and actions; promising, that, though my flesh contradict and rebel, I will endeavour to order and govern my whole life according to thy direction, and will not allow myself in the neglect of any thing that I know to be my duty.

Now, Almighty God, Searcher of Hearts, thou knowest that I make this covenant with thee this day without any known guile or reservation, beseeching thee, if thou espiest any flaw or falsehood therein, thou wouldest discover it to me, and help me to do it aright.

And now, glory be to thee, O God the Father, whom I shall be bold, from this day forward, to look upon as my God and Father; that ever thou shouldest find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine

own blood, and art now become my Saviour and Redeemer. Glory be to thee, O God the Holy Ghost, who, by the finger of thine Almighty power, hast turned about my heart from sin to God.

O dreadful Jehovah, the Lord God Omnipotent Father, Son, and Holy Ghost, thou art now become my covenant-friend, and I, through thy infinite grace, have become thy covenant-servant. Amen. So be it. And the covenant which I have made on earth, let it be ratified in heaven.

[The Preacher will here conclude with extemporaneous prayer.]

This covenant we advise you to make, not only in heart, but in word; not only in word, but in writing; and that you would, with all possible reverence, spread the writing before the Lord, as if you would present it to him as your act and deed; and when you have done this, set your hand to it; keep it as a memorial of the solemn transactions that have passed between God and you, that you may have recourse to it in doubts and temptations.

THE END.